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The author is happy in his outline and in the simplicity of his mode of presenting his theme. Clearness, precision, comprehensiveness, and compactness characterize the volume. A point or two require attention. The captivity of Jehoiachin is called the *first* (p. 21), that of Daniel (Dan. 1:1) in the reign of Jehoiakim and that at the close of Jehoiakim's reign (Jer. 52:28) being left out of consideration. The name of the great king of Babylon is retained in its erroneous (Nebuchadnezzar) rather than in its correct (Nebuchadrezzar) form; both, however, appear in Jeremiah. "The general opinion among scholars," he says (p. 55), "is that the original inhabitants of Babylonia were non-Semites, while in reality there is a large school which holds to the view that Semites were the first in the civilization of that land."

These, however, are insignificant spots on the full orb.—IRA M. PRICE.

*Das Judenthum in der vorchristlichen griechischen Welt. Ein Beitrag zur Entstehungsgeschichte des Christenthums.* Von M. Friedländer. (Wien und Leipzig: M. Breitenstein, 1897; pp. v+74; M. 1.25.) In this essay the author sets forth in an interesting manner a representation which he trusts will be a *Wegweiser* for younger and less engaged students. From this point of view it has considerable value and significance. The mission of the diaspora the author regards as anti-Pharisaic and proselyting. So far from setting national limits to Judaism, the Jews of the dispersion endeavored to bring about a universal Mosaism. Of this endeavor we find many traces in the Acts, its special representatives being Apollos and Paul. It, therefore, becomes of the utmost importance in accounting for the success of Christianity, for the apostles gave to the dispersion the single element it lacked—the Christ.

The success of this cosmopolitan Judaism and heathenism is seen in the everywhere present synagogue—an institution that had astonishing vitality and universality, as appears in the words of Josephus (*Against Apion*, 2:38, 39), which are something more than boasting, not alone because of its corroboration of Acts, but also from the bitter words of Seneca, "the conquered have given laws to the conqueror"—in which is to be seen a reference to the center of the synagogue service itself, the law of Moses in its Greek translation. And yet there was a difference in these proselyting endeavors, and over it divided the religious parties which existed among the dispersion. As distinguished from the parties in Palestine, these were not in any

sense political, but were mutually hostile, in that one party endeavored to win over the world to an acceptance of Judaism in all its ceremonial aspect, while the other sought rather to bring the spirit of Mosaism into the heathen world.

In the support of these positions, as well as by others that are incidental to his treatment, the author has used sources freely and judiciously. For so small a book it contains a large amount of valuable information calculated to be of permanent value in the history of New Testament times.—SHAILER MATHEWS.

*Karl August Credner* : Sein Leben und seine Theologie. Von Prof. Dr. W. Baldensperger. Mit Credner's Bildnis. (Leipzig : Veit & Co., 1897 ; pp. 99 ; M. 1.) In publishing this address given by himself at the one hundredth anniversary of Credner's birth, Professor Baldensperger has added somewhat to its original form and has appended a number of notes in which he discusses rather fully the development of Credner's theological positions, and gives bibliographical details. The address itself is written with great sympathy, and not only throws light upon the struggles attending the beginnings of modern theological scholarship, but leads to a new appreciation of the work and character of Credner. None but a truly great man could have broken, as did he in 1840-5, from the grip of a formal, pedantic scholarship and a too political orthodoxy. On pp. 53-5 the author gives a summary of the chief points of Credner's programme for political reform that is interesting as showing how in his day the theologian was swept into political as well as theological struggles. As regards the latter, that Credner was forced into far too much strife is admitted by the author, but the explanation of the fact is clear. The controversies were forced upon him. The essay closes with a succinct appreciation of Credner's importance, in which Professor Baldensperger criticises the neglect with which he has been treated, charging in the appendix (p. 81) that others, including Reuss, plagiarized from his work. Notwithstanding its small compass, the book is thus a valuable monograph in the history of scientific theology.—SHAILER MATHEWS.

*Die Psychologie des Apostels Paulus*. Von Lic. Dr. Theodor Simon, Schlosspfarrer in Cottbus. (Göttingen : Vandenhoeck & Ruprecht, 1897 ; pp. ii + 118 ; M. 2.80.) The author of this pamphlet holds that the psychological principles of the apostle Paul are not merely concepts of a distant age to be contemplated as a part of the history of an inter-